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The pamphlet referred to contains many other expurgations, but the specimens here given are sufficient.

[We open our columns to give the Roman Catholic authorities the benefit of our correspondent's suggestions; but we do not think they will adopt them. It is true that the alterations proposed might remove some few of the points most obviously at variance with Roman Catholic teaching; but no amount of expurgation could make the book what they would consider a safe one. He whose duty it is in all points to obey the Church, will only be perplexed if offered the services of another guide, claiming to have Divine authority. And even were the whole book rewritten now, so as to correspond exactly with Roman Catholic teaching, in its present form, what a check would this fixed standard be upon the future development of Christian doctrine as the Church may shape it some few hundred years hence?]

THE CATHOLIC LAYMAN IN KILPATRICK.

NO. III.

IN our August number we told you of a conversation between Dennis Gasteen and Tim Donovan, which came rather to a sudden end, because Tim Donovan took offence at Gasteen's saying that, in praying to the saints, he ran the danger of committing idolatry. However, when Tim's anger cooled down, he became only more anxious to confute his friend, Dennis. So he read a good deal on the subject out of books Priest Moloney had given him, and before the next meeting he had got such a mass of learning together as was quite enough to overwhelm poor Dennis Gasteen. He produced testimony after testimony from the Fathers, until he had got together such proofs of the antiquity and catholicity of the custom of praying to the saints, as he thought could not be resisted.

We do not think it profitable to give a detailed report of their discussion, because it was, on both sides, all attack and no defence. Tim Donovan pelted Dennis with quotations from the Fathers, and Dennis replied with texts of Scripture. And he was not inclined to listen to the quotations from the Fathers at all; "For," says he, "if prayers to the saints is so useful a thing, it is very strange that we should not be once told in the Bible to pray to them; that, on the other hand, those who worshipped angels should be rebuked for it (for I cannot find any instance in those days of any one praying to a saint), and that our Lord Jesus Christ should be always spoken of as our only mediator and intercessor."

"This may appear strange to you," said Tim, "because you imagine that you are to find everything in the Bible; but as I see it proved that the Church has, in all ages, invoked the intercession of the saints, if it is not in the Bible, it only shows me how little we can depend on the Bible alone for teaching us all we ought to know about the mode of worshipping God. If you will only take this book, and read the words of the holy Fathers that I have read to you, I think you must come to be of my opinion too."

"What is the use," said Dennis, "of my reading that book? How am I able to tell whether what is in it was ever said by the Fathers or not? Have we not seen in the CATHOLIC LAYMAN how many a passage that was brought up as if it was written by the Fathers turned out not to have been written by the real Fathers after all, but by people hundreds of years after, that no one knows anything about? And how many another passage, even when it was really written by those they said wrote it, turned out to have quite a different meaning when you read it along with all the rest that was joined to it, from what it seemed to have when it was taken out by itself.* I know too well the way of quoting that some of your writers have, to trust much to them, unless I knew some one that saw the very words in the books they took them from. Don't I remember how some of you tried, in the CATHOLIC LAYMAN, to make out Bishop Jeremy Taylor to be a Roman Catholic, until they printed together his own words and the words you put in his mouth. By the way, I don't think that same gentleman has ever written to them since."*

To all this Tim was positive in insisting that the quotations in his book were all fairly made, and as Dennis would not take his word for it, Tim offered to lend him the book to take up to Mr. Townsend's, and try if he could pick any hole in it.

"I tell you what will be better," said Dennis, "bring the book up yourself to Mr. Townsend's controversial class, at seven this evening, and try what he can say to it."

Now, another day Tim would no more have thought of walking into Mr. Townsend's controversial class than he would have thought of going in for his amusement into the fever hospital; but this day he was so full of spirits at the victory he and his book had gained over Dennis Gasteen, that he thought he would try their effect on Mr. Townsend too.

So, at seven o'clock, the two men went up to Mr. Townsend's school-room, and when a fit time was come, Dennis introduced Tim, whom Mr. Townsend remembered to have met at his house before, and he told the story about Tim Donovan's book, and gave him an account, as well as he remembered, of all the arguments that had been used on both sides. So, said Mr. Townsend—

"Well, Dennis, if he makes out that the Church has, in all ages, made use of prayers to the saints, we must own that it will be a difficulty for us to explain how this custom should have always existed, supposing it wrong; and, on the other hand, Mr. Donovan, it would still be a difficulty for you to explain how it came to pass, supposing that such a practice existed in the Apostles' days, that they never gave the least hint of it in their writings."

"It may be strange," said Tim, "but I am not bound to explain it; I am safe in doing what the Church always has done."

"But, sir," said Dennis, "I want you to look at this book of his, and tell me if all these passages given here are fairly quoted out of the Fathers."

Mr. Townsend smiled, and said—"You must give me credit both for more extensive reading and a better memory than I possess if you think I could answer such a question as that off-hand. I think I told you once before what kind of sized collection the writings of the Fathers would make."

Tim's spirits rose, and he whispered to Dennis that Mr. Townsend was shirking the point, and was as much afraid of the book as himself. However, Mr. Townsend said that he had no objection to look at the book, and see what was in it; and when he had turned it over a few minutes—"How is this?" said he; "I thought you said this book would prove that the Church, in all ages, used prayers to the Blessed Virgin and the saints!"

"And does it not, sir?" said Tim.

"Why," said Mr. Townsend, "in the first place there is nothing here about the ages of the Church that I should like best to hear about—that is, the Apostles' age, and the times that were near them; and there is not any proof with regard even to the times when there were men alive whose fathers or whose grandfathers might have seen the Apostles. I don't see here anything, or at least anything of any weight, from any of the writers of the first three centuries; the greater part of the writers here quoted lived farther from the Apostles than we are from the times of King Henry VIII; and they got their knowledge of the Apostles' doctrines from reading their books, just as we do ourselves."

"Well, sir," said Tim, impatiently, "I'd like to keep to the point; read over these passages here, and just tell me what they prove."

"Why," said Mr. Townsend, "supposing these quotations to be fairly and honestly made (of which, of course, I can't pretend to judge without examination), they prove that the practice of asking the intercession of the saints had become general in the Church in the fifth and sixth centuries."

"Well," said Tim, with a triumphant air, "perhaps you ought to grant more than that; but that's enough for me. Take it as far down as you like—say the sixth century—you own that those great divines of the sixth century thought it right to pray to the Blessed Virgin. Now, I want you to prove them heretical in that opinion, if you can. Show me the General Council by which they were condemned, or tell me when they were cast out of the Church's communion for so believing, or when any formal censure was passed on them for this practice."

"I don't pretend to be able to do it," says Mr. Townsend.

"Well, sir," said Tim, "if they were in the wrong you could do it. There is not a heresy that ever was started that was not at once condemned by the Church, and the heretic that started it cut off as a rotten branch."

"And, burned," said Dennis.

"See here," said Tim, not minding him, "the picture of the Apostolic tree," showing him a drawing out of Dr. Milner's book, "here I have the Catholic Church, with its noble branches of bishops, and confessors, and martyrs, and there you see how the heretics are represented as broken off on all sides from its body, from the very earliest down to Luther, and Calvin, and Muggleton, and Johanna Southcote. Now, sir, I defy you to show me any one here cast out as a heretic for praying to the saints; and as you own that the practice existed in the sixth century, I conclude that it was the doctrine of the Church, and therefore necessarily Catholic and Apostolic. There, sir, find the flaw in that argument if you can."

"The flaw," said Mr. Townsend, "is just this—that you take for granted that the Church can never err, and that her doctrine and practice have been always in all points the same. But you ought to know that this is the very chief point of difference between us and you. We hold that the doctrine of the Church, which was perfectly pure as delivered by our Lord and his Apostles, became by degrees more or less mixed with human corruptions in the course of ages; just as the little stream, which flows so fresh and sparkling out of our little lough above, collects many an impurity in its course; and when it has become a great river, and flows through the large city, some sixty miles hence, though its waters are still sufficient to support life, they are very different from those so bright and clear, which allows us to see every pebble in the bottom. We hold that, besides the erroneous doctrines whose teachers were cast out of the Church as heretics, there were other errors which were never branded as heresies, and which, though they received no formal sanction from any truly General Council, yet passed into the belief of the most eminent of the Church's teachers. The fact is, then, that the doctrines and practices of the Church of the sixth cen-

tury, while they are very far indeed from being identical with those of the Council of Trent, are very far also from being identical with those of the Apostles. There, then, is my answer to you; I make you a present, as far as this question is concerned, of the sixth century; I give you St. Basil, and St. Leo, and St. Gregory; but until you can prove that the doctrines of that time were identical with those of the Apostles' time, you will not have got a step towards deciding the question."

Now, poor Tim Donovan was under the disadvantage of being here taken by surprise, and having the controversy turn on a point on which he was unprepared, for he had expected that Mr. Townsend would have endeavoured to make out that the quotations in his book were erroneous, or the translations bad, or, in short, that the saints referred to did not hold the doctrines imputed to them, and as he had never heard the idea started that St. Leo, or St. Gregory, could possibly go wrong, it quite took away his breath to hear them thrown overboard so summarily. However, he made as good a fight as he could on a sudden—"And, sir," said he, "if the Church did not hold the same doctrines in the sixth century as in the Apostles' times, will you please tell me the name of the heretic who made the change, and give me the year when he lived. Until you can do this, sir, I shall take the liberty of believing that the Church's doctrine was always the same; for I have learned from Dr. Milner that the only way you can find any support for your notions is, if you can make it out that all the Christian world went to sleep one night Protestants, and woke the next morning good Catholics; and, sir, though you may be a very fine controversialist, and very clever at proving black white, I think, with all submission, this is more than you'll be able to do."

"Thank you for the compliment," said Mr. Townsend, laughing, "but I think I can return it, for it's the argument you are using that would prove black white."

"I don't understand you, sir," said Tim.

"Why," said Mr. Townsend, "by the arguments you have been using you might prove the hair of my good friend, Mr. Driscoll, here, to be as black as a raven's."

Old Mr. Driscoll shook his head, which was, indeed, white and venerable enough. "You might have proved that, sir, easily fifty years ago, but I fear you would find it a hard matter to do it now."

"Well, but," said Mr. Townsend, "you own it was black once, and can you tell me the exact day on which it became gray? Or do you remember the night when you went to bed with your fine black head of hair, and woke up the next morning with as snowy locks as you have now? Because, unless you can give Mr. Donovan satisfaction on these points, he will not believe any change to have taken place at all, unless you can tell him the exact hour and minute it occurred. And," proceeded Mr. Townsend, "it was a pity I did not know your way of arguing last Tuesday; for there were two English farmers walking through my fields, that had come over to see if they could find a farm in this county they would like to take; and said they to me—'You have a great sight of weeds here, sir.' 'Well,' said I, 'we would call that clean enough here.' 'Perhaps you may,' said they; 'but we find that what you call cleanly farming in Ireland, we should think very slovenly in England.' Now, Mr. Donovan," said Mr. Townsend, "if I had had you to help me, I might have held out that there were no weeds there at all; for I sowed nothing but good seed there, and I defy any one to tell who put in the others, or what was the day or night they first came."

It was an unlucky illustration of Mr. Townsend's, for some of his hearers found the subject of the English farmers, and their relative modes of farming, more interesting than that he was on. "But," he continued, "What I am driving at, boys, is this:—The way to know whether St. Jerome and St. Leo taught the same as the Apostles is, to compare their writings together. You have no right to take for granted that they must of course be the same, because you may be unable to tell who changed them, or when they were changed. You have no right to be sure that the crop you find growing in the sixth century is the same exactly that was planted by the Apostles, and that it has not got a single weed mixed up with it."

"Well, sir," said Tim Donovan, rising to go away, "the upshot of the matter is, that you will never persuade me that St. Jerome, or St. Leo, were heretics, and therefore I am contented to believe as they did."

"Very well," said Mr. Townsend, rising too, "it would be better if you were contented to believe as Peter and Paul did; and as for later Saints and Fathers—though I am too honest to pretend that they thought exactly in all points as Protestants do now—you will find that they were still further from thinking exactly as Roman Catholics do now; and if you make it a rule to believe as they did, I fear Father Sheehy will not be pleased with you."

They then bid each other good night, and went home.

Review.

Meditations from St. Chrysostom, on the Study of the Word of God, consisting of Passages literally Translated from his Works. By Robert King, A.B. George Herbert, Grafton-street, Dublin.

THE little book, of which we give the title above, is one which we can cordially recommend to our readers. It is

* Mr. Gasteen may have had in his mind CATHOLIC LAYMAN, I., 34, 67, 11, 68, &c.
* See CATHOLIC LAYMAN, I., 129.

an attempt to make known to the English reader some selections from the writings of one of the most eminent of the Fathers of the Church—one whom both Protestants and Roman Catholics agree to hold in high esteem. It contains nothing of a controversial character, Mr. King having very wisely abstained from adding much of his own, and merely permitting his author (in a very faithful translation) to speak for himself. He has, indeed, prefixed a life of St. Chrysostom, abridged from "Butler's Lives of the Saints;" but this, though written by a Roman Catholic, contains nothing that can give offence to any Protestant; so that this cheap and pretty little volume is one which a Roman Catholic might safely present to a Protestant, or a Protestant to a Roman Catholic.

We think that the first reflection which will occur to an English reader who, for the first time, examines a work which, like the present, contains tolerably copious selections from one of the Fathers, is, how imperfect an idea he can form of the spirit of their writings from the isolated passages which are quoted in books of controversy. We are informed by an ancient collector of good things, of a man who, having a house to sell, sagaciously took with him a single specimen brick, for the full information of intending purchasers. And it would be fully as easy to judge of the comforts of a house by the sight of a single brick, as it would be to form a notion of the spirit of one of the Fathers from what controversial writers produce of their works. For instance, we have ourselves, on several occasions, produced rather copious quotations from St. Chrysostom on the subject of the Word of God; and yet, we think the most diligent student of the CATHOLIC LAYMAN will scarcely be prepared to find how very anxiously this eminent Father had his heart set on "promoting the free circulation of God's holy Word among all classes of persons—how little sympathy he had with that spirit which represents them as dangerous to any—how repeatedly he urges the absolute necessity of their use for all—how earnestly he insists on the statement, that where ignorance of them exists, there, by all means, may we expect heresy to be found—how strongly he recommends the constant perusal of them by the ignorant as well as the highly educated—by the private layman as well as the studious ecclesiastic—at home in the cottage as well as in the church—how great he represents the advantages of the study to be—what a consolation in affliction, what a support under the weight of oppressive cares; and, in fine, how simply he disposes of some of the objections which have been made by people anxious to discourage the study, against the value of the free and unrestrained use of the Holy Bible."

Wishing to lay before our readers some specimens of Mr. King's translations, we have had great difficulty in selecting from so much that is admirable, and present the following passages, not as the best, but as those which first came to hand:—

Chrysostom recommends his flock to peruse carefully at home, beforehand, the particular portions of Scripture which were to be read and commented on at Church. Excuses for "want of time," or not being supplied with copies of the Scriptures, answered.

"One favour I shall ask of you before I proceed to handle the words of the Evangelist—and I must beg of you not to refuse the demand; for neither is the object of my desire anything of an oppressive or burdensome nature, nor is it an object of such a character as to benefit me the receiver only, but, [on the contrary, one which will be accompanied with advantage to] yourselves also by whom it is conferred—nay, to you perhaps it may prove far more beneficial in its tendency. What, then, is it that I would require of you? It is, that on the first day of the week, or on the Sabbath itself, you would, every one of you, take in your hands that portion of the Gospels which is to be read out among you here; and while you sit at home, read it over attentively, and often search into, and examine the contents, and study them carefully; so as to note what is plain, and what obscure; and what statements have the appearance of being contradictory to others, although not so in reality; and, in short, after having weighed all carefully, then come, thus prepared, to our meeting together, where you may hear the preaching of the Word. And the advantage likely to result from such study, both to yourselves and to us, will be not at all inconsiderable. For we shall not have occasion for much trouble, in making clear to you the force and meaning of the expressions used, when your mind has been already familiarized to the consideration of the terms; and you yourselves also shall by this method become much more sharp and clear-sighted, not only in your hearing, or in your learning for yourselves, but even so as to become competent to instruct others also.

"For, according to the present mode of proceeding, the most part of those who attend in this place are obliged to take into their minds altogether, both the words of the text and our comments upon them. And if we were to keep acting on this plan even for a whole year together, it cannot be expected that they should reap much benefit from such a course. For how should they, when all the attention they give to the matter is bestowed merely in a passing, occasional, sort of way, and just for this short season while we are here?

"And if some will throw the blame on the matters of business and cares which engage them, and the urgent pressure of their employments, public and private—in the first place, this very circumstance is one which of itself involves no little culpability—that a man should allow himself to be encircled with such a flood of worldly affairs, and so entirely nailed to the cares of this present life, as to be unable to bestow even a brief period of leisure on matters that are of more vital consequence than all beside. Then further—that this is mere dissembling and pretence, may be argued to a demonstration from the time spent in company between them and their friends,

and their frequent visits to the theatre, and the hours they spend in the assemblies, looking on the equestrian feats there;—employments in which they have not unfrequently consumed whole days.

"Thus, you have been able to find seasons in abundance for keeping company with your friends, and none of them has ever complained on those occasions, of a want of leisure from worldly business—and for these worthless amusements you can afford to forget all your excuses, and enjoy profound leisure—but if you be called on to occupy yourselves with the things of God, these are with you so much less necessary and valuable than all the rest, that you do not feel it requisite to set apart even so small a portion of your time for giving to them your undivided attention. And are men of such a disposition worthy to enjoy the air they breathe, or to see the light of day?

"There is also another excuse employed by persons of this indolent frame, which is utterly devoid of reason—viz., that they have never gotten a Bible, and have none in their possession. And as far indeed as the wealthy are concerned, it would be ridiculous for us to spend any words on such a pretext. But as I believe that many of our poorer brethren are in the habit of using it very often, I should be glad to ask of them this one question, whether they have not every one of them gotten, complete and perfect, all the tools and implements belonging to the different trades at which they individually labour? even though they have to struggle with poverty in the most pinching form? How then is it not absurd, there indeed to set forth no excuses, but carefully to use all means to prevent the existence of impediment of any kind, in the way of their toils; but here, where such unspeakable benefits are to be reaped, to be whining over their want of leisure and their poverty? And further, even if any be so far sunk in poverty, yet might they from the continual reading which is kept up in this place, escape from being ignorant of the contents of any part of the Divine Scriptures. King, p. 41."—*Homily ii. (al. x.) on St. John i. 4, Op., Tom. viii. p. 62. Ed. Bened. Paris, 1718.*

Chrysostom does not consider poverty a sufficient reason for being without a copy of God's Word.

"See you not the workers in brass, the goldsmith, the silversmith, the tradespeople of any class, how they keep all the implements of their trade safe and ready for use; even though hunger press them—even though poverty afflict them—still they prefer to endure all hardships rather than part with any of the instruments of their profession, and live by the sale of it. Many, certainly, have chosen rather to borrow for the support of their family and children, than to give up even the smallest of the tools of their trade. And very naturally, for they know that if those be sold, everything that concerns their trade becomes useless to them, and all the source of their gains is taken away. For while they retain those implements, it is possible for them at length to liquidate, in the course of time, the debts they are liable to, by constant working at their trades; but if, in the first instance, they were to give those implements away to others, they should not be able afterwards to contrive any means at all of relieving their poverty and hunger. And such, too, should be our disposition. For just as the implements of their trades are the hammer, and anvil, and pincers, exactly so the implements of our profession are, the books of the Apostles and Prophets, and all the Scripture, composed by Divine inspiration, and full of what is for our profit.

"And as these persons of whom we speak, fashion with those implements whatever vessels they take in hand, just so we, by means of these of ours, labour at our own souls, and correct what is injured, and repair what is worn out with age."—*King, p. 16, Op. Tom. i. p. 736.*

On such passages as these Mr. King remarks, in his short preface, that they furnish, by anticipation, a reply to a specious objection of modern date:—

"It has been often said, by men disparaging the value of the Sacred Scriptures, 'If they be of such importance to our eternal interests, how then could people be saved at all before printing was invented? How could men possibly all have Bibles in the old times, when manuscripts were more costly than gold and precious stones? Chrysostom gives us plainly to understand that he thought far otherwise; that in his opinion, if men were unsupplied, they were to be blamed; and that, had they a sufficient interest in the object, all, even the poorest, might, by a little exertion, have been furnished with the Sacred Word. But it was no wonder if, when men ceased to attach a due value to the contents of the Bible, copies became scarce, and then, as a necessary consequence, of costly price."

Chrysostom's answer to the objection that the Scriptures are difficult to be understood—The Bible written by plain men, and intended for plain people to read.

"What, then, says some one, 'if we do not understand the contents?' Undoubtedly, even if we do not understand the contents, much improvement in holiness accrues from the very reading of them. But further, it is impossible for you to be alike ignorant of all:—for it was for this reason that the grace of the Spirit appointed that publicans, and fishermen, and tent-makers, and shepherds, and goatherds, and unlearned and ignorant men, should compose these books, that none of the unlearned might be able to have recourse to this excuse; that the words there spoken might be intelligible to all; that even the mechanic, and the servant, and the widow woman, and the most unlearned of all mankind, might receive profit and improvement from what they should hear.

"For it was not for vain glory, like the heathen, but for the salvation of the hearers, that those authors, who from the beginning, were counted worthy of the grace of the Spirit, composed all these writings. For the heathen philosophers, indeed, and their orators and writers, not seeking the common welfare, but aiming only at their own aggrandizement, if ever they did say anything useful, did, in their usual obscurity, conceal even this in a sort of dark mist, as it were. But the apostles and prophets did quite the reverse; for what proceeded from them they set before all men plain and clear, as being the common teachers of the world, that each individual might be able, even of himself, to learn from the mere reading the sense

of what they said. And foretelling this, the prophet exclaimed, 'They shall be all taught of God. And they shall not say every man to his neighbour, know the Lord, for all shall know me, from the least of them unto the greatest.' And Paul saith—'And I, brethren, come to you, not with excellency of speech, or of wisdom, proclaiming to you the mystery of God.' And, again, 'My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power.' And, again, 'For we,' saith he, 'speak not the wisdom of this world, nor of the princes of this world, that come to nought.'

"And who is there that does not understand plainly the whole of the gospels? Who that hears that, 'Blessed are the meek, blessed are the merciful, blessed are the pure in heart,' and so forth, will need a teacher in order to comprehend any of these sayings? And as for the accounts of miracles and wonderful works, and historical facts, are they not plain and intelligible to any common person? This is but pretext and excuse, and a cloak for laziness. You 'do not understand the contents.' And how will you ever be able to understand them, when you will not so much as take a single glance at them? Take the book in your hands, read the entire history, and when you have secured a knowledge of what is simple, come back to the obscure and hard parts over and over again. And if you cannot, by constant reading, make out what is said, go to some person wiser than yourself, go to a teacher, communicate with him about the things spoken of, show a strong interest in the matter; and if God see you displaying so much anxiety, he will not despise your watchfulness and earnestness: but even if no man teach you what you seek after, Himself will surely reveal it.

"Remember the Eunuch of the Queen of the Ethiopians, who though a barbarian by birth, and pressed by innumerable cares, and surrounded on every side by many things to occupy his attention, aye, and unable, moreover, to understand what he was reading, was reading, nevertheless, as he sat in his chariot. And if he showed such diligence upon the road, consider what he must have been when staying at home. If he could not endure to let the time of his journey pass without reading, much more would he attend to it when sitting in the house. If, when he understood nothing of what he was reading, he still would not give up reading, much less would he after he had learned. For in proof that he did not understand what he was reading, hear what Philip saith to him, 'Understandest thou what thou art reading?' And he, upon hearing this, did not blush, nor feel ashamed, but confessed his ignorance, and says—'For how can I, unless some man should guide me?' Since, then, when he had not yet a guide, he was occupied even so, in reading, he therefore speedily met with one to take him by the hand. God saw his earnestness, accepted his diligence, and straightway sent him a teacher.

"But there is no Philip here now. Aye, but the Spirit that influenced Philip is here. Let us not trifle, beloved, with our salvation. 'All these things were written for our sakes, for our admonition, upon whom the ends of the world are come.' Great is the security against sin which the reading of the Scriptures furnishes; great is the precipice, and deep the gulf, that opens before ignorance of the Scriptures. It is downright abandonment of salvation to be ignorant of the Divine laws. It is this that has caused heresies—it is this that has led to profligate living—it is this that has turned things upside down. For it is impossible, impossible, for any one to come off without profit, who constantly enjoys such reading with intelligence."—*King, p. 18. 22., Op., Tom. i., p. 736.*

Those who strive to understand the Scriptures sure to obtain aid from the Holy Spirit.

"Let us then, I beseech of you, attend with all diligence to the reading of the Divine Scriptures; for thus shall we attain to knowledge, by constant application to their contents. For it cannot be, that he who gives his attention to Divine things with earnestness and strong desire, should ever be neglected; but even though we have no human instructor, the Lord himself, descending from on high into our hearts, will enlighten our mind, give a brightness to our reasoning faculties, reveal those things that are hidden, become our teacher in what we know not, if only we be willing to contribute our own part; for, 'call not, saith he, any one master upon earth.' When, therefore, we take into our hands the volume indited by the Spirit, let us collect our thoughts, summon up all our attention, put away from us every earthly care, and thus set about our reading with much devoutness, with much diligence, that so we may be guided by the Holy Spirit to a right understanding of what is written, and thus reap much benefit from the study.

"For that barbarian Eunuch of the Queen of the Ethiopians, surrounded as he was with so much grandeur, and driving along in his carriage, did not neglect his reading, but holding the prophet in his hands, kept attending to the study with much diligence, and this, although he understood not the contents. But, nevertheless, when he contributed all that was needful on his part—earnestness, interest, attention—he obtained a guide. And consider now, I pray you, what a remarkable thing it was, not to forget reading, even when he was going on a journey, and, moreover, when seated in his carriage. Listen to this, you that will not be persuaded to do this even in your houses, but think that the reading of these Scriptures is a needless task, and that because men have the company of a wife to occupy them, or servants to look after, or cares of other sorts of business to attend to, it is therefore inconvenient for them to take much trouble about the reading of the Scriptures. For see here an Eunuch, a native of a savage land, both of them circumstances calculated to draw one into habits of great indolence; and besides this, the man's grandeur and state, the abundance of his wealth, the very circumstance of his being on a journey, and driving in his carriage (for it is no easy matter, but a very difficult one, for a person so travelling to attend much to reading,) yet, nevertheless, his earnestness and strong anxiety removed every impediment, and he held fast to the perusal; and did not say—as many now-a-days—I do not understand the contents, I cannot comprehend the depth of what is written there—what good would there be in my taking the trouble in vain, and to no purpose, reading, when I had no one by able to guide me to the meaning? None of this reasoning entered the thoughts of that person, barbarian

as he was in tongue, yet philosopher in heart. But reflecting that he should not be neglected, but would be sure to obtain help from on high, if he were to contribute his own part, and what was according to his ability, he kept reading on.

"Therefore, the Lord of mercy, beholding his earnest desires, neglected him not, nor left him unprovided for, but sent him a teacher directly.—*King*, p. 31. 35. *Hom. on Genesis*, ch. xiii. *Tom. iv.* p. 349.

"Observe you now what an advantage it is to apply to the reading of the Divine Scriptures with diligence and earnestness. For this was the reason why I brought before you the narrative concerning this barbarian, that there may be no one among us who would feel ashamed to imitate the example of the Ethiopian, the eunuch, that would not even on a journey neglect the reading of them. For that barbarian is fit to become teacher of us all, whether we be of those who have chosen a private life, or of the number of them that pursue military affairs, and live in pomp and grandeur—and, once for all, fit to teach every body, not men only, but women too, as being constantly at home—aye, and those too, who follow the profession of monks, that all people may understand that there is no season unsuited to the perusal of the Divine oracles, but that it is possible, not only at home, but likewise when we move about in public, or pursue our journey, or are in the midst of many persons around us, or are involved in business—to be still occupied with them, in order that when we contribute what is sought on our part, we may speedily obtain the help of one to guide us. For the Lord, seeing our concern about spiritual things, will not disregard us, but will afford us the illumination [that cometh down] from on high, and enlighten our understandings.—*King*, p. 36. *Op.*, *Tom. iv.* p. 349.

The Holy Scriptures are the door into Christ's Sheepfold.—He that useth them not, but entereth in by some other mode is a thief.

"First, he shows who is the deceiver and the thief, characterizing him thus from the Scriptures, and saying—'Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.' Observe the tokens of the thief. First, that he doth not come in openly. Secondly, that [he entereth] not in the way of the Scriptures; for this is what is implied in, *not by the door*. Herein he points at both such of these as were before him, and such as were to be after him, Antichrist, and the false Christs, and Judas, and Theudas, and any other such, if such there have been.

"And appropriately enough hath he called the Scriptures a door; for they lead us to God, and open to us the way of acquaintance with God. They make the sheep. They guard them, and exclude the wolves from liberty to enter. Like some well secured door, [the Scripture] stops the way of ingress against heretics, placing us in all the security that we could wish for, and not allowing us to be deceived into error. Nor shall we, so long as we open not this [door] improperly, be easily overcome by our enemies. By means of it we shall be able to distinguish all, both such as are shepherds, and such as are not.

"And what means, *into the sheepfold*? To the sheen, and the care of providing for them; for he that useth not the Scriptures, but climbeth up some other way, that is, cutting out for himself a different road, and not using the legalized one, *he is a thief*.

"Here again you see him exhibiting agreement with the Father, in thus bringing forward the Scriptures for public use. To this end also said He unto the Jews, '*Search the Scriptures*.' And he adduced Moses publicly among them, and cited him as a witness, and all the prophets likewise. For '*all they*,' saith he, '*that have heard the prophets, shall come unto me*.' And '*if ye believed Moses, ye would have believed me*.' And here he suggested the same view metaphorically, by the use of words, '*climbeth up some other way*,' pointing at the Scribes, who taught for doctrines the commandments of men, and were transgressors of the law; as he himself also intimated in that reproof which He addressed to them, saying, '*None of you keepeth the law*.' Well, too, did he make use of the expression '*climbeth up*,' and not '*cometh in*,' as describing the act of a thief attempting to get over the wall, and engaged in a procedure, each step of which is accompanied with peril.—*King* p. 65 (*Op.*, *Tom. viii.* p. 346).

If any of our readers should imagine that the passages cited from Chrysostom are opposed to the teaching of the Church of Rome, or that the saint may have even had a sly reference to that church when speaking of the thief who entered not by the door of the holy Scriptures, but used some other way of access, we would beg such a reader to dismiss from his mind an impression founded only on the conduct of some modern writers in the Romish communion, but inconsistent with the teaching and practice of the ancient Church of Rome. To that Church we owe the translation of Scripture which has stood its ground the longest, and has occupied the greatest extent of territory, we mean, the Vulgate translation into Latin. This translation was, of course, not made for the benefit of those who had learning enough to read the Scriptures in the original language in which they were written; it must have been intended for the unlearned members of the Western Church, who had Latin then for their common language. And no doubt the learned men who translated the Bible out of Greek and Hebrew into Latin, would equally, and for the same reason, have translated it into French, or English, or Irish, if any of these had happened to be the language spoken by unlearned men in Italy in their day. And since it is a boast of the Church of Rome that her principles are unchangeable, our Catholic friends ought not to allow themselves to give credit to any of their communion who would endeavour to persuade them that the freest circulation of the Scriptures is opposed to the principles of their Church.

FARMING OPERATIONS FOR OCTOBER.

(From the Irish Farmers' Gazette.)

OCTOBER should be the principal month for sowing wheat; if on naked fallow, properly and timely prepared last month would be better, when the land is sufficiently moist; but after clover, beans, peas, early potatoes, or vetches, the present month will be most suitable. Early sowing insures an early harvest, produces a well-harvested, bright, and plump grain, and prevents the losses sustained by late harvests, and a tempestuous autumnal equinox. If sown of a naked fallow, the furrow should be from four to six weeks old, at least, to allow of sufficient consolidation; if after clover, it should be ploughed down for a fortnight, at least, to allow the furrows to close, consolidate, and the first fermentation of the rotting green clover to be over. It is now generally admitted to be advantageous to the after-crop that the clover be eaten down short, or cut close, before being ploughed in; if after peas, beans, vetches, or potatoes—provided the land has been well manured for those crops—no other preparation is necessary, than to plough up with a neat, close furrow, with a well-raised arass, in broad sets, to give sufficient cover to the seed, if the land be dry enough to sow under the harrow; or if in narrow ridges, the seed to be lightly harrowed in, fresh mould raised from the furrows by the drill-grubber or furrow-plough, and finished by the shovel. Procure the seed as far from home as possible, and from an earlier soil than that to be sown. It should be of the present year's growth, well harvested, firm, and plump; and let no pains be spared in cleaning it from all weed seeds, in the first instance, and then pick out any mixtures, so that the sample may be pure of its kind; avoiding smutted, rusted, or mildewed samples.

Steeping.—The necessity of steeping wheat, as a preventive of smut and other fungoid diseases, has been so well established that it is not now necessary to recapitulate them. Those most effective are as follow:—Make a brine of salt and water, strong enough to float an egg, and of sufficient quantity to stand in the vessel about six inches higher than the seed; dissolve and add to the brine half a pound of sulphate of copper (bluestone) to every twenty tones of seed to be steeped, pour in the seed and let it stand forty-eight hours, frequently stirring it, and removing such seeds, from time to time, as may be found floating; then lift the seed, and set it to drain in a sieve, and, when drained, dry it well, by mixing it with some dry, finely-slaked lime; it should be mixed so thoroughly that each seed may be coated over with lime, and then passed through a sieve, which will prevent any two seeds sticking together. It is then fit for sowing, and should not be heaped together for any length of time, lest it heat; and should unsuitable weather set in, it should be spread thinly on a dry floor, and turned over daily.

Dr. Steel, now secretary to the Royal Dublin Society, made experiments, in 1850, on the smut in wheat, and discovered the following excellent steep:—Chloride of lime 1lb., water 1 gallon; mix well together, stir it frequently for an hour, and then let it stand for a short time, draw off the clean solution, and in this steep the seed for two hours; it is then taken out, dried, and sown.

Sowing.—The modes are—First, broadcast, the most simple and the most common; in this way the land may be ploughed first in broad sets, the seed sown and harrowed in; or the land may be properly prepared, harrowed, the seed sown and ploughed in, with a light furrow, in wide sets, or in narrow ridges of about six furrows—the latter is a favourite method in Ireland, and also a good one. In some districts the land is ploughed into narrow ridges first, and after a stroke of the harrow, the seed sown, then well harrowed, and the covering finished from the furrows by the aid of a furrow-plough or drill-grubber, to raise fresh mould enough, and spread with the shovel; or the seed may be drilled, in continuous rows, with a drill-machine, after the land has been properly pulverized, and laid level with the harrows, or by ribbing with the common plough. By the latter mode the land is first ribbed, the seed sown broadcast, which falls into the open drills, and then harrowed, first lengthways with the open drills, and then lightly across. The seed comes up in drills, and is an excellent mode when the weather and the state of the land is suitable. Another mode is by dibbling, or dropping the seed in holes made by hand or machines constructed for the purpose; by this plan a great saving in seed is made, and many experiments go to prove it very productive; but in our climate the land is seldom found in a proper state to practice it on the great scale. Sowing wheat, or other corn crops, in drills has many advantages over the other modes. It gives facility of keeping the land clean, by either the hand or horse-hoe; air and light are more equally distributed through the crop, and at harvest time the work may be more equally distributed on the reapers, and there is a certainty of the work being more evenly and cleanly executed; and if to be laid down with clovers and grass seeds, the advantages are greater still, as the latter, instead of being smothered up and often destroyed almost as soon as they vegetate, have abundance of light and free air till they get perfectly established.

Winter Vetches, to stand the winter, should be sown some time this month, the earlier the better; and to insure productive crops a liberal dressing of manure will be necessary. For details see the operations for last month.

Winter Dun Oats should be sown early, not later than

the middle of the month, if possible; but as dry weather when sowing is of the utmost consequence to the safety of this crop, it should be taken advantage of in getting it in, either earlier or later.

Bere and Rye, if not sown previously, should be sown without loss of time.

Beans.—Russian beans should be sown by the middle of this month, in well-cleaned, deeply-ploughed, and well-manured land; the crop harvests early, and is an excellent preparation for wheat. This is also the best time to sow Mazagan beans.

Peas.—In land sufficiently dry and warm, a breadth of peas may be sown; but for a general crop, in most soils, early spring sowing is to be preferred.

Cabbages for use the latter end of spring and early summer, should be finally planted out this month; it is important that this crop should have time to make fresh roots, and get thoroughly established, before vegetation ceases; therefore, if a suitable breadth cannot be accomplished this month, it will be rather late next, and had better be put off till the first open weather in spring. The land should be well pulverized, dry, or well drained, and well manured.

Potatoes have lately suffered, and that heavily, in some places, particularly the Kemps; but the accounts are favourable in most districts regarding the safety of those called Protestants, or Scotch Downs, which are generally considered identical. Kemps taken up and either pitted or stored in houses, during the last month, though clean and free from disease, have rapidly become tainted. The present cool weather is favourable to their preservation. When taken up, keeping them dry and cool is of the first importance, and dry lofts will be the best place to store them; in pits, and on damp, ill-ventilated floors, on the ground floor, they decay rapidly. But care should be taken to cover them with dry litter, to exclude the light from those intended for table use, otherwise they will become green and ill-flavoured; those for seed are the better of being exposed. If lofts cannot be spared, the best plan will be to prepare beds of dry land, as if for planting, and pack the potatoes over it closely, but as little in contact as possible, and cover them up with six or eight inches of earth, to exclude air and frost. In this way we have kept them safe till the spring every year since the first great failure, and a rood of ground will contain the produce of several acres. Mixing peat-charcoal, or dry peat-mould mixed with lime, amongst the potatoes in store will have the most beneficial effect. If either of those modes are unattainable, and that the land is not wanted for immediate use, it will be better to let the crop lie in the land, first removing the haulm, and covering with fresh earth, and dig them out as wanted. If pits must be adopted, they should be well thatched with straw only, for some time, to exclude rain and frost, and not put together in such quantities as to endanger heating; or if straw cannot be had, cover very lightly with earth. We strongly recommend planting to proceed coterminously with the lifting; in dry land they may be planted in drills, but as we find their safety depends on the free escape of the watery element, we strongly recommend the *lazy-bed* system for potato culture.

Chicory.—By the end of this month the chicory roots will be sufficiently matured for lifting. When lifted, they should be carted to a convenient washing place, washed clean, sliced and kiln-dried.

Parsnips and Carrots should be lifted and stored when the leaves begin to get discoloured; store them in heaps three or four feet wide and as many high, bringing them to a point at top, and thatch well with straw, to keep out rain and frost; some fine dry sand or dry turf-mould will keep them fresh and sound. Parsnips for table use are best left in the ground, and lifted as required.

Sweeds and Mangels should be lifted and stored in a similar manner, in dry weather, as soon as ripe, which may be from the middle to the end of the month, or as soon as frost threatens. The heaps may be made six or seven feet wide, and as many high. Some brushwood laid in in layers, as the heaps are building, will be of service in preventing the heaps from tumbling down, and facilitate the thatching. If the weather be mild these roots may continue growing, or commence a new growth; but as the increase in size at such a period is chiefly watery fluid, and, from the absence of sun to elaborate the more nutritive components, the increased size is found, from experience and analysis, not to compensate for the deterioration of the more nutritive elements, and the keeping properties of the roots much injured, so that early lifting is to be recommended.

Stall-Feeding.—The cattle intended for stalls should now be housed, as the nights are getting long and cold, and the herbage weak and watery; so that by leaving them longer out, they would be rather losing than improving in condition. After housing, they should have plenty of free air, lest they perspire too much, and get cold; and let them have but moderate supplies of green food or roots in the beginning, to avoid scouring.

Milk Cows will require some extra assistance henceforth to keep them up as much as possible to their usual quantum of milk, or it will rapidly decrease. Grains, cabbages, turnips, mangels, leaves, &c., will now be in requisition, and well paid for in this way.

Store Cattle may still lay out, but should have shelter and dry lying at night.